30: Levy E-5 (ca. 1957) 1958 NO6 Comanche NO6
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Peyote

C K 129 Since my last report I have been able to attend one Peyote meeting and have been invited to several others which await the arrival of more clement weather. The fact that I have been to a meeting has made Peyotists more willing to discuss with me their C K 121 feelings concerning their religion. I have been interested in three questions: The present functions of the religion and its relations to other areas of life; the changes in the religion since its inception; and the relation of Peyote to earlier religious patterns. C K [129] [124] Due to the fact that I have not yet been able to observe a number of meetings at first hand I have to rely heavily on the statements of my informants.

In the minds of the Peyotists, their religion is and has C K 118 been a persecuted one. During the formative years it was attacked by the medicine men as being too White, by the Christian Indians and the Whites as being heathen and backward. Today it is attacked by C K [182] the Christians of both races as a backward cult and is regarded by the Peyotists themselves as the last area of truly Indian values and ways that is left.

C K 125 118 [118] Peyote never denied the older forms of power. It merely attempted to devise a new power which would be more effective in coping with the depressing conditions of the reservation period. What may be observed today among the Comanches is a transformation of the older forms rather than a break with them. A review of the C K 125 177 history of the religion leads me to believe in the possibility for a new interpretation of the "Christian" elements in Peyote. This shall only be done superficially in the report.

/39/Other writers have listed the traits of the cult which correspond with older forms of worship and have shown the new combinations which have been achieved in peyote. It is only important to